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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off" (ISAIAH 29: 20).

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IS MORMONISM A MENACE?

BY LON J. HADDOCK.

HAVING briefly set forth a few facts about Utah and the Mormon people, which in themselves demonstrate the absurdity of the scurrilous stories now current, it is in order to introduce here the testimony of one whose statements have the weight of authority, and yet one who cannot be accused of having any ulterior motive in making such statements. Mr. Phil Robinson was for many years associated with the *London Telegraph*, and served as its special war correspondent during the Zulu War in South Africa. Later, he went to Utah, in 1882, under an assignment from the *New York World*, for the special purpose of ascertaining the exact status of the Mormon people. He subsequently wrote a book entitled *Sinners and Saints*, and, referring to the unworthiness of anti-Mormon literature, he says: "Where have the public derived their opinions about Mormonism? From anti-Mormons only. * * * The public cannot be expected to know that three or four individuals, all of them by their own confession, 'Mormon-eaters,' have from the first been the purveyors of nearly all the distorted facts it receives. Seeing the same thing said in many different directions, the general public naturally conclude that a great number of persons are in agreement as to the facts. But the exigencies of journalism which admit, for instance, of the same correspondent being a local contributor to two or three-score newspapers of widely different views in politics and religion, are unknown to them. And they are therefore unaware that the indignation so widely printed has its source in the personal animosity of three or four individuals who are bitter sectarians, and that these men are actually personally ignorant of the country they live in, have seldom talked to a Mormon, and have never visited Mormonism outside Salt Lake City. These men write of the 'squalid poverty' of Mormons, of their obscene brutality, of

their unceasing treason toward the United States, of their blasphemous repudiation of the Bible, without one particle of information on the subject, except such as they gather from the books and writings of men whom they ought to know are utterly unworthy of credit, or from the verbal calumnies of apostates. And what the evidence of apostates is worth history has long ago told us. I am now stating facts; and I, who have lived among the Mormons and with them, who have seen them in their homes, rich and poor; have joined in their worship, public and private; who have constantly conversed with them, men, women, and children; who have visited their outlying settlements, large and small—as no gentile has ever done before me—can assure my readers that every day of my residence increased my regret at the misrepresentation these people have suffered.”

Here we have the testimony of a man who was never affiliated with the Mormon Church, an English newspaper correspondent of unquestioned reliability, and whose financial interests might better have been subserved—had his conscience permitted—by following the far more popular course of those who found financial profit in slandering an innocent people.

On the eve of a great anti-Mormon demonstration in England, in 1911, the late W. T. Stead, editor of the London *Review of Reviews*, and one of the ablest and most respected journalists of England, wrote an eloquent letter of protest which appeared in the London *Daily Express*, April 21st, 1911. The letter was headed, “Religious Liberty,” and after calling attention to the bitter and unjustified assaults of the Dean of Manchester, Dr. Welldon, and the Rev. Father Bernard Vaughan, the writer says: “I protest against this undisguised appeal to the hateful spirit of religious persecution, as an outrage upon the fundamental principle of religious liberty, an outrage which is none the less detestable because it is masked by the hypocritical and mendacious pretense of a desire to protect English girls from being lured into polygamous harems.

“It is one of the most familiar devices of intolerant religionists to invent malicious falsehoods to serve as a cloak for persecuting those who dissent from the faith of the majority.” After citing the attention of Father Vaughan to the violent assaults of bigoted Orangemen upon their Catholic neighbors which have been inspired by such lurid narratives as “The Confessional Unmasked,” and “The Revelations of Maria Monk,” he points to the fact that nothing would be easier than to follow up the anti-Mormon crusade by a far more popular and dangerous agitation against the Roman Catholics, “whose conventual institutions, so rapidly multiplying in our midst, have often aroused the passions and prejudices of the Protestant mob.”

Commenting further the writer says: “The attack upon the Mormons is based upon the lie that their propaganda in this

country is a propaganda in favor of polygamy, and that the chief object of the Mormon missionaries is to allure innocent and unsuspecting English girls into polygamous marriages.

I have called this a lie because it is a demonstrably false statement, which is repeated again and again after it has been *proved to be false*. Not one of the anti-Mormon crusaders has ever been able to produce any evidence that at any time, in any place within the King's dominions has any Mormon apostle, elder, or missionary ever appealed, publicly or privately, to any one of the King's subjects, male or female, to enter into polygamous relations with anyone here or in Utah.

It is on the contrary admitted by the persecutors themselves that the Mormon missionaries constantly and even passionately repudiate as a baseless slander the accusation that they are propagandists of polygamy. No one has ever ventured to assert that even one of the Mormon missionaries in our midst is a polygamist."

Concluding his appeal for "fair-play" the writer says; "But it is asserted that the Mormons lure young English girls to Utah for immoral purposes. For this assertion there is not even the shadow of a semblance of proof. If anyone, Mormon or Gentile, were guilty of such a crime, let the offender be punished with the utmost rigour of the law after his crime has been proved to the satisfaction of a judge and jury. But after all that has been said in Press and pulpit for months past, the anti-Mormon crusaders have utterly failed to bring forward even one solitary case of an English girl who has been lured into polygamous relations here or in Utah by any Mormon missionary."

To those who desire the truth the author would commend the perusal of the letter in its entirety.

Who are the assailants of the Mormon people? And what is the motive back of their assaults? Mr. Robinson clearly defines the character and the motives dominating two classes of its assailants:

Apostates from the Church, who in most cases have been "cut off" from the organization because of their own unrighteousness, and sensational scandal-mongers without shame, who, to gratify their own vicious tastes and at the same time make money out of their activity, have found in Mormonism a lucrative theme. These are two of the classes of individuals, who seek so industriously to arouse the baser passions of the populace into flaming anger against the Mormons. As has already been shown, specific instances, naming individuals, with definite dates and place, at which and from whence they were "abducted," are never cited, nor, in fact, is any real evidence such as would be accepted in a court of law ever given. Surely the representative people of Great Britain are not going to form their judgment of an entire people, largely of their own race, on the unsupported and untrustworthy statements of their avowed enemies!

The third classification of the persecutors of the Mormon people is strikingly made by Mr. Stead. One reason for the attacks on Mormonism, and one that more than any other accounts for the deep-seated prejudice of its opponents, is the fact that it involves a religious controversy. Mormonism claims to be the restored gospel of Jesus Christ, with all its concomitant keys, powers, and authority. It is not a new cult or creed originating in the minds of men, but its claim for existence is based on the revelation of God, the Eternal Father, and His Son, Jesus Christ, in person, to the Prophet Joseph Smith.

Obviously such a claim strikes directly at the heart of present-day theology. It points with unerring truth to the fact that several hundred contending Christian (?) denominations cannot all be the church of Christ. While recognizing the good in each, and that there is a degree of truth in all, it yet emphasizes the fact that the very times in which we are now living call for more truth and more direct divine guidance if we are ever to come to a "unity of the faith," and if mankind is to be preserved from the calamities now imminent in the world.

In support of this claim, the elders of the Church of Jesus Christ of Latter-day Saints accept their appointed missions to the various nations of the earth, as a divine call. Their sincerity is attested by the fact that they bear their own expenses and attempt, earnestly, to carry the restored truth to their fellowmen freely, "without money and without price." Naturally, such a dispensation of true evangelism stands out in glaring contrast with the systems of theology that "preach for hire and divine for money." The result is, that men who have spent long years of their lives in preparation for the ministry, and who are dependent upon that ministry for sustenance, see in Mormonism a menace to their craft. Like the silversmiths of Ephesus, who recognized in the preachments of Paul a menace to their peaceful security, inasmuch as the acceptance of his gospel would do away with the demand for necklaces and adornments for Diana, they recognize that "their craft is in danger."

The Christian world is being taught to-day that no more revelation is to be given; in fact, is not necessary. The popular doctrine is that the Bible contains all that is necessary for the eternal guidance of man. Mormonism, on the other hand, comes with a ringing challenge of such sophistry, and with abundant Scriptural and rational evidence demonstrates to any and all who will investigate its claims impartially, that not only has the world departed from the true plan of salvation—thus accounting for the confusion and lack of divine power now manifest in the various churches—but that the Scriptures are replete with prophecies plainly foretelling this very condition.

It is not the province of this article to present more than a fraction of this evidence here, but the statement is made to indicate one very

significant reason for the activity shown by many of the eminent clergymen of the day against Mormonism. A gospel dispensation which calls upon men to leave wife and children, parents and friends, houses and lands, to promulgate its unpopular truths among the children of men, and to wander as a stranger in the earth, is not in harmony with the accepted notion of a gospel of ease and luxury, pomp and power, where life glides along like a gilded dream, and where its advocates are hailed superstitiously, as the idols of the people.

Hence ministers of the gospel (?) have not been sparing in their denunciation of the Mormons. If the people, themselves, were more familiar with the Scriptures and gave more thought to the matter, the feverish activity of these reverend gentlemen would appear in its true significance. But the average religionist is content to go occasionally to the church, have his minister read and interpret for him the Scriptures, pay his dole toward his sustenance, and go on his way hoping that eventually, by some strange spiritual alchemy, he will be saved in the kingdom of God.

A gospel of convenience! That is what the present day Christian (?) is seeking. And upon his dormant ears the cry of "Repent ye, for the kingdom of heaven is at hand. Bring forth fruit meet for repentance," strikes with a harsh, discordant sound. Like a tired man rudely awakened from his slumbers his soul is filled with angry resentment and he yearns to vent his spleen upon the one responsible for his awakening.

The call of Mormonism is a call to repentance! It calls to mankind to cease its vain oblations and hollow mocking forms and to turn to the Lord, its God, for the day of His coming is nigh, even at the doors. Can it be expected that such a call will find a popular response? This was the call of Noah to a satisfied, albeit debauched, world. It was the call of the forerunner, John the Baptist, and of the Christ Himself, but the seductive presence of a dancing female stifled the one, and Calvary, for all time, proclaims the folly and confusion of those who rejected the other.

"And as it was in the days of Noah, so shall it be also in the days of the Son of Man." This is the solemn testimony borne by lips that never knew guile. How shall the Son of Man come, if, accepting the popular teachings of the present day divines, no more revelation is necessary? Why do we pray "Thy kingdom come, thy will be done on earth as it is done in heaven;" if after all, the kingdom is not to come? What is the meaning of the assurance of the Son of God that "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations and then shall the end come," if the seven hundred odd gospels we now hear from the diversified pulpits of Christendom—the commonplace gospel of the centuries—is that which shall be preached "for a witness," or special sign immediately preceding His second coming?

What did the Apostle John mean by his declaration that he saw

an angel fly through the midst of heaven, bearing the everlasting gospel to them that dwell upon the earth, and calling them back to the worship of the God "who made the heavens and the earth, the seas, and the fountains of water"—thereby implying that the knowledge of the true creative God should be lost to the inhabitants of the earth at such a time—and that this angel was to fly at the very time when "the hour of his (God's) judgment is come?" (Rev. 14: 6-7). What is the meaning contained in the very last words of the Old Testament as recorded in Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4: 5, 6)? Did Elijah perform this important work at the time of his ministry in the flesh? And if so, was it before the coming of the dreadful day of the Lord? And again, where is the account of it to be found within the accepted canons of holy writ? If it is yet future, what is the nature of Elijah's mission? And when and to whom shall he come?

The Scriptures are replete with references to the fact that Israel shall be gathered back to their own land. How will this gathering take place? And by what inspirational keys shall Israel be identified from the great mass of mankind among whom they are dispersed?

Two ancient prophets widely separated one from the other make almost identically the same promise that in the last days the temple of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills (Isa. 2: 2; Micah 4: 1). Who can interpret this very definite prophecy? And who shall tell us what the true purpose of a temple of the Lord really is?

Which one of all the churches in Christendom claims to be the one true church of Christ, bearing His holy name and showing forth the same virility and power that characterized the church in the day when it was organized under His personal ministry in the flesh? Which one of them is looking forward with confident faith to His coming? Which of them is preparing the way before Him?

These are a few of the many pertinent queries put forth by Mormonism to those who now assail it. To each of these questions the Church of Jesus Christ of Latter-day Saints presents a rational and consistent answer. Mormonism is but a nick-name for the great revelation of God which shall eventually fill the whole earth. Far from being a menace it comes rich with blessing for all who will accept its message. "By their fruits ye shall know them" was the criterion of judgment given by the Holy One, and by its fruits of eighty-nine years development Mormonism is willing, nay eager to be judged. Its people stand for honor and fair-dealing among men, and they are taught to abstain from any act or movement that has violence as its medium of

betterment. Such reforms as are desired are to be obtained through the orderly processes of established legal institutions and statutes, these have been the teachings of the leaders since the Church was established.

One of its articles of Faith reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law." Nowhere does the Latter-day Saint who is worthy the name align himself with any faction that seeks the overthrow of law and orderly government. On the contrary, wherever they are met the Mormon people will be found standing firmly on the side of good, sound government, and deprecating and discouraging any attempt to forfeit proved governmental systems for untried, extreme, or anarchistical experiments.

Not by violence and destructive revolution, but by the orderly processes of constructive evolution will the world be redeemed and made a fit habitation for man. This is the doctrine of the Latter-day Saint, and it is in line with this belief that he endeavors to order his life. By the gradual education of the children of men in the true principles of the gospel of Jesus Christ, and through the interpretation of these principles into terms of active daily life will the earth be prepared for the coming of Him whose right it is to reign.

These are the ideals of Mormonism, and its past history of eighty-nine years of marvelous achievement, if fairly investigated, will bear out the truth of this statement.

To those who will not investigate it, and to those who cannot support it, the part of consistency would appear to be to let it alone. In this connection is not the advice of Gamaliel, the learned doctor of the Jewish law, given at the trial of Peter and John, in the days when bigotry and religious intolerance was laying its heavy hand upon them, of pertinent application to-day? After asking that the two Apostles be set outside the council chamber, Gamaliel turned to the leaders of the Jews who were trying them, with this injunction: "And now I say unto you brethren, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5: 38, 39).

The same admonition holds good for those who feel exercised about Mormonism to-day. For eighty-nine years it has gone steadily forward, and to-day countless thousands are rejoicing and praising God for its message. It has outgrown its swaddling clothes, and its heaven-revealed truths are making themselves manifest in the affairs of mankind throughout the entire world. If it be of men it will come to nought, but if it be of God—as its advocates insistently claim—ye cannot overthrow it, lest haply ye be found to fight even against God.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 27, 1919.

EDITORIAL

THE SWISS AND GERMAN MISSION.

At the outbreak of the Great War, there were in the Swiss and German mission about sixty branches of the Church. There were laboring among these about two hundred elders from Zion. Elder Hyrum W. Valentine was at that time president of the mission, and he continued until November, 1916. He performed a most noteworthy work in this critical period, in preparing the branches for the impending withdrawal of the elders, and in arranging for their release and safe departure from the field of danger. He was then released and succeeded as president by Elder Angus J. Cannon. Elder Hyrum Smith, President of the European mission, was at the time visiting the branches in Germany, and had been quite recently with those in Switzerland, going from there to Germany. He encountered considerable difficulty and was in danger, while effecting his own escape from that country, before actual hostilities should prevent it. Since his visit no one in official authority from Zion or England has been able to visit the mission, until the recent trip to Switzerland of President George Albert Smith.

As soon as war was declared, it had been determined that, with all possible expedition, the elders laboring in the German and Austrian branches should be withdrawn from those countries and sent to America, to complete their mission in the States, or to be released and return home. Those laboring in the Swiss branches were also withdrawn, and all but President Valentine and his secretary, Elder Rae P. Stratford, had left the country by December 1916.

At about this time Elder Cannon, accompanied by his wife and little daughter, arrived, and he has, since then, been in charge of the mission. He was also accompanied by Elder Scott Taggart as secretary. They reached Basel on November 20th, 1916.

Elder Cannon was, of course, unable to visit the branches in the belligerent countries, and has been compelled to rely upon correspondence to get acquainted and keep in touch with the local authorities, as they were constituted when the war broke out, and have changed from time to time since. Even correspondence was restricted and carried on under difficulties. Inevitably the ravages of the war, in which many of the officers and members of the branches were called away into military services, some never to return, led to the dissolution of certain branches, and consider-

able diminution in numbers of others. It is most remarkable, however, that, in spite of this, most of the branches, in fact, nearly all, have kept up some sort of organization and track of their members, holding meetings whenever and wherever possible, and reporting as frequently and fully as the circumstances would permit. They have not only done this, but have been increasing their membership by the conversion of new members and the baptism of their children; so that when, in August 1919, President Cannon obtained leave to visit the branches throughout Germany, for an extended period of two months, it was found that in most places organized congregations could be and were assembled to meet him. In Berlin they held a conference, by police permission, in one of the royal schoolhouses, at which nearly five hundred were present, and an equal number met at a conference in Chemnitz. During his trip he organized six branches and revived a number that had been unable to maintain themselves. As a result of this trip, and the increased interest it has excited, demand is being made for still other branches to be established, and the work throughout the mission has received a decided impetus. As a matter of fact, which is most encouraging to all the saints, the mission has gained in numbers, and now comprises seventy-one branches, in which there have been, during the present year, up to the first of November, four hundred and eighty-six baptisms. There are laboring among these, twelve local elders, seven priests and four sisters, giving their whole time as missionaries. They are assisted by but two traveling elders from Zion, besides the President and Secretary of the mission.

In the publishing office the bi-weekly issue of *Der Stern* has been kept up, though with many difficulties and some delays and trouble with the mails; a translation of Dr. Talmage's Articles of Faith has been put out and an edition of Zion's Song Book, with notes; and about three million tracts, translated or amended, have been published. In addition to the above, considerable other printed matter has been prepared, to meet the demand for instruction and guidance from mission headquarters. By a card system of monthly reports, which the branch presidents are required to keep and transmit regularly to the mission headquarters, it is not only shown how many saints are in the mission, but their activity as members. It shows who the speakers at the meetings were and how often they spoke during the month. This has proved to be a useful check on some branch presidents, having a proclivity for doing all or most of the speaking; and it is encouraging to others of the local priesthood to attend and share the labors of the public ministry. These cards also show the activity of the teachers, and there is a translation of the regular teacher's card used in Zion, now in use throughout the mission; so that every month a report can be and is made of the membership and the actual condition of the members. There are

nearly nine thousand now in the mission, and they are all known and located, visited regularly and carefully looked after spiritually.

In Germany, where there is much want and suffering, because of the after-war restrictions on all kinds of supplies, especially of food and fuel, a recent contribution of material support has been allowed by the government and was supplied by direct authorization of the First Presidency of the Church. Under President Cannon's personal direction a large distribution of flour and other cereals, of fats and such things as are needed most, has lately been made, and further relief in this direction will be provided as the winter advances. This care on the part of the Church for its afflicted members is commanding the attention and must win the approval of those in civil authority. It helps to break down prejudice and to make friends for the saints and the work of the Lord.

It is a great satisfaction and speaks volumes for the faith of the people and for the efficiency of the presiding and local priesthood, that such perfect records have been kept and that the mission is so well in hand, and withal, so thrifty. We are told that the tithing is quite faithfully paid by the saints and they are prospered accordingly. The fine spirit of the local priesthood is manifested in the ready response to the suggestion, that local elders, called as missionaries, should be supported by all the saints able to help them. A most willing inclination to do this is evidence that, whether elders from Zion are permitted to come to that field of labor or not, the mission will not be permitted to suffer.

The confidence in President Angus J. Cannon, and the love shown for him by the people, is not the least factor, indeed, it is among the greatest, contributing to the splendid condition in which the great world-war has left the mission he so ably presides over. In his work he and Secretary Taggart have been most efficiently and loyally assisted and served by Elders Albert Müller, editor, and Paul Gmelin, assistant editor, and former editor K. Edward Hofmann, and by their accountants and stenographers, Sisters Helena Wärzner and Elizabeth Colditz, constituting the office force of mission headquarters at Basel.

The home comfort and charm of a perfectly managed domestic household, under the intelligent and hospitable control of Sister Cannon, made joyful by the presence of her little daughter Olive, has also contributed, in no small measure, to the influence and success of the mission. They have seen times of privation, when it was impossible to get adequate supplies of food and fuel, and only the faith, unity, good management and perfect fellowship of all at mission headquarters sustained them. But the Lord did not desert them. He has regarded their devotion and blessed their labors. It is inspiring to our people to observe the present prosperity and bright prospects for the future of the Swiss and German mission.

J. F. W.

A NOTABLE VISIT.

DURING the transcontinental speaking tour of America, made recently by President Woodrow Wilson, in the interest of the League of Nations, he arrived at Salt Lake City on September 23rd, and was accorded an enthusiastic reception. The streets along the route taken from the railway station were lined with throngs of citizens eager to see the President, and a most wonderful turnout of thousands of school children and boy scouts, advantageously located upon certain streets, enabled them to get a good view of the head of the nation, and of Mrs. Wilson, his charming wife. They both appeared to be immensely pleased by the warmth of their popular reception, by the cheers of the multitude and the waving of flags.

Governor Bamberger, Mayor Ferry, and President Grant were the first to greet the President, in behalf of the State and of Salt Lake City, and of the Church, being escorted into his private car for that purpose; and they accompanied him in the procession through the city, visiting Fort Douglas, the State Capitol and the Church office.

In the evening President Wilson delivered his address in the great Mormon Tabernacle. The vast building was crowded to its utmost capacity, and when the President entered the stand and greeted President Grant with a cordial handshake, the entire audience rose and applauded vigorously. The building was decorated with the national colors. The great organ and choir contributed inspiring, patriotic music.

President Grant made the opening prayer, and President Wilson addressed one of the largest and most enthusiastic audiences he ever faced, receiving from the great throng most encouraging applause for himself, and the cause he so eloquently portrayed.

In the afternoon President and Mrs. Wilson called at the Hotel Utah upon Mrs. Emmeline B. Wells, president of the Relief Society of the Church. The President had expressed a desire to meet this distinguished lady, who was at the head of the organization of women that had stored up thousands of bushels of wheat, and turned them over to the nation when sorely needed to help supply food to the Allies. Mrs. Wells, nearly ninety-two years old, was confined to her room by illness, but graciously received her eminent guests. As the President and his wife sat by her bedside, holding her hand, Mr. Wilson said he wished to thank her for her service as representative of the great Mormon Relief Society, in storing up wheat and turning it over to the government when it was needed. The aged lady responded with thanks for his courtesy in calling upon her, and related some of her experiences in the early pioneer days. She told him that when she came to Utah her home was in a wagon-box, located on the ground now

occupied by the immense hotel in which she is living. She mentioned the fact that she had personally met twelve presidents of the United States.

This brief visit of President Wilson to one so highly beloved and honored by the people, was much appreciated by her and by the Latter-day Saints generally.

J. F. W.

MINUTES OF THE LIVERPOOL CONFERENCE.

ON Sunday, November 16th, 1919, the Liverpool semi-annual conference was held at the Co-operative Hall, 1 Patten Street, Burnley. There were in attendance: Elders Lon J. Haddock and Thomas M. Wheeler, of the Liverpool office; President William J. Starkey and Elder Ira W. Mount of the Liverpool conference, and President Walter Roberts, of the Manchester conference. President John E. Simpson, of the Rochdale branch, was also a visitor.

Morning session: Invocation by Elder George S. A. Tofte. President Starkey extended a hearty welcome to all present.

The Burnley choir rendered an anthem entitled, "Majesty."

Elder Thomas M. Wheeler spoke upon how the saints must be susceptible to the spirit of truth, in order that they might derive the greatest amount of good from their teachings. He compared the lives of the people with the wireless telegraph, which needs to have instruments at each end in tune with each other, thus showing that we must be in tune with the Spirit of the Lord. We are living to-day, and must look to to-day, and strive to live better each day, that we may become more perfect, and fit ourselves to meet the Lord. The speaker commented upon the parable of the good samaritan, showing who are our neighbors, and how we must do our duty by them, and thus keep in tune with the Infinite and the love of God.

A duet was rendered by Sisters Ethel Espley and Norah Duckworth, entitled, "Oh, I had such a pretty dream, Mamma."

Elder Lon J. Haddock compared the churches of to-day with the Church of Jesus Christ, showing how much vitality and power were found in its teachings and principles compared with the sectarian churches. He declared that the Church of Jesus Christ of Latter-day Saints has the largest active body of religionists, in proportion to its membership, in existence.

Benediction by Elder Willie Duckworth.

Afternoon session: Invocation by Elder Walter Thompson.

The Burnley choir rendered the anthem entitled, "Millennium."

President Starkey presented the general authorities of the Church, who were all unanimously sustained.

Elder Ira W. Mount spoke upon the organization of the Church, and showed the difference in the authority that it exercised, and

that of the sectarian churches. Man-made organizations are doomed to failure, but the organization of the Church is of Divine origin, and will stand all of the tests that can be brought against it.

Sister Ivy Muscat very beautifully rendered a solo entitled, "The Sands of Time."

President Starkey spoke upon the principles of the gospel, and how the Holy Spirit will inspire us in the paths of truth. The mission of the Prophet Joseph Smith was to break asunder the strong chains of tradition and error that had bound the world. Many great and noble men had done their best to find a more consistent and vital Christianity, and their work had been the preparatory work for the ushering in of the last dispensation of the fulness of times.

The Burnley choir rendered an anthem entitled, "The song of the Redeemed."

President Roberts testified of the way that the Holy Ghost was working in the world to-day. It was acting the same as it did when the Savior was upon the earth, and this gospel was the same that had been preached unto the ancient prophets and patriarchs, and also to the Jews. The disciples were driven and scattered, and as a consequence all trace of divine authority was lost, and men took it upon themselves to administer in the various ordinances of the gospel, and thus brought about that spiritual darkness, when men should run to and fro upon the earth, and from sea to sea, to find the word of God.

Elder Wheeler spoke upon the beauties of nature, how they showed us the handiwork of the Lord. They are perfect, no matter how small they may be; but we can always find imperfections in the works of men. He also read from the Doctrine and Covenants, Section 121, verses 33 to 43 inclusive, concerning the powers of the priesthood. They must be exercised in righteousness. The more authority a man has, the more a servant does he become. A spirit of kindness must be cultivated by all, and we must never attempt to force anyone, but work in love and unity.

Benediction by President Starkey.

Evening session: Invocation by Elder Thomas Brown.

The Burnley choir rendered an anthem entitled, "O come let us sing unto the Lord."

Elder Lon J. Haddock said that men were seeking to hide the living testimony of the Lord, so that none might learn of the things of the Lord. There is the same spirit of bigotry and hard heartedness in the world to-day as when the Savior taught upon the earth. This led to our Lord being crucified. The churches of to-day claim that they have all the truth that is needed; but the fact is that they are all floundering about in darkness. This is in accordance with prophecy, and the signs of the times are those that the Savior said should precede His second coming. Elder

Haddock then commented upon the Lord's prayer, showing that we are indeed of heavenly parentage; that God is our Heavenly Father. Much of the present day confusion is due to erroneous interpretations of men. "The Lord will do nothing but he revealeth his secrets to his servants the prophets." The Lord gave to the children of Israel certain laws and commandments, when they forsook those laws they were scattered abroad throughout the nations of the earth. If we desire any special blessing, we must be obedient to the laws upon which that blessing is predicated. There is need for revelation to-day, instead of teaching the doctrines of men. They all have a certain amount of truth, but that is not sufficient. The vital message of Mormonism is that God has again spoken from the heavens and revealed His mind and will to man.

Elder Walter Thompson spoke upon the way the people of the world are receiving the gospel, and plainly showed how the saints are being tested by their many trials and tribulations.

A quartet was rendered by Sisters Ellen Duckworth and Margaret Brown, and Brothers Willie Fitzgerald and Hodson Holgate.

Elder Mount then spoke upon the difference in the spirit that was prevalent in the meetings of the Latter-day Saints, and in the meetings of the churches of the outside world. God will always inspire His chosen servants in what they say if the saints will exercise their faith and prayers on their behalf.

Elder Thomas Brown plainly showed that the Book of Mormon was substantiating the Bible and the works of God; that we are here to gain our second estate. God has revealed Himself in our day that the world might have the opportunity of again learning the way of salvation. There is no limit to our advancement in the things of God, and we can keep the intelligence we obtain forever.

The Burnley choir rendered an anthem entitled, "The earth is the Lord's."

Benediction by Elder John E. Owens.

IRA WILLIAM MOUNT, Conference Secretary.

FROM THE MISSION FIELD.

Wedding.—Sister Winifred Coombs, of the Bristol conference, was married to Arthur Frank Mayhew, of Chippenham, at Swindon, October 16th, 1919.

Organization.—The Mutual Improvement Association of the Sheffield branch, was organized on November 6th, 1919, with Joseph Hamstead, president, Margaret T. Green, first counselor, Oliver Shaw, second counselor, Lizzie Mattinson, secretary, Joseph T. Quiney, treasurer, and Samuel Beggs, teacher.

Social.—On Thursday, November 13th, 1919, a farewell social was given at Deseret, London, for Brother and Sister James G. Wollaston and their two daughters. They were presented with tokens of remembrance by their friends. They are hoping to spend a "Thanksgiving Day" with their sons in Logan, Utah.

Baptism.—A baptismal service was held at Leicester, Nottingham conference, November 1st, 1919, when six souls were added to the Church. Brother Pears, of the Hucknall branch, spoke upon the necessity of this ordinance of the gospel. The following brethren officiated in the ordinance: Elder A. M. Graham, and Brothers Hayes and Combes.

Sale of Work.—On Saturday, November 15th, 1919, the Relief Society of the Bradford branch, Leeds conference, held an At Home and Sale of Work. The opening exercises commenced at 4 p.m., President Leonard H. Whipple presiding, by request. After the opening hymn and prayer, Sister Lucy W. Smith, of Liverpool, gave an instructive address, which was highly appreciated. Brother Samuel Mitchell, of the Leeds branch, also gave a beautiful talk and declared the sale of work open. During the evening refreshments were served, and a splendid program was rendered, at intervals. A large number of saints and friends were present, who thoroughly enjoyed the occasion. A substantial sum of money for Relief Society work was realized.

Bazaar.—On Monday, November 3rd, 1919, a bazaar was held at 3 Westlegate Street, Norwich, in aid of the Norwich branch Relief Society. There was a variety of good things displayed, the refreshment stall being the most popular. During the evening a delightful program was rendered, great praise being due to those who participated. A violin solo and a song by Miss Howlett, were among the leading features of the evening. Sister Eva Hook recited, "The Lady of Shallott," and a dialogue was given by Sisters Edith Southgate and Kathline Pitcher. A good sum was realized by the sale of the various articles, which will be entirely devoted to the indigent.

Relief Society Convention.—On Sunday, November 16th, 1919, a Relief Society convention of the Leeds conference was held at Westgate Hall, Bradford, at 2:30 p.m. Sisters Mary E. Sanders, of Bradford, Rose L. Clapham, of Leeds, Lucy A. Walker, of Halifax, and Florence B. Bennett, of Pudsey, reported their organizations in good condition. The Clayton branch were unable to be represented. Sister Lucy W. Smith, of Liverpool, then occupied the remainder of the time and gave some most excellent counsel and instructions, which will be very helpful to the society.

The London conference held a Relief Society convention at Deseret, on Sunday, November 9th, 1919. Sister Lucy W. Smith, from the Liverpool office, President James Gunn McKay, Sister Anna O. McKay, and Elder Earnest H. Kearnl. were present. The roll call showed that six of the seven Relief Societies in the conference were well represented. Each of the Relief Society presidents reported the nature of their work, the condition and spirit of their society. Sister Lucy W. Smith gave a most excellent talk covering the many activities of Relief Society work, after which many took part in the open discussion of Relief Society problems. President McKay gave a number of instructions.

Branch Conference.—A branch conference was held on November 16th, 1919, at the Latter-day Saints' Chapel, Tunstall Road, Sunderland. Three sessions were held. The first one, commencing at 10:30 a. m., for the priesthood and lady missionaries; the second, at 2:30 p. m., was taken up by a special program rendered by the children of the Sunday-school of the Sunderland branch, which was instructive and edifying. Superintendent Frederick Oates in charge. The evening meeting, which commenced at 6:30 p.m., was well attended, Branch President William France presiding. The mission and local authorities were presented and sustained. A violin solo was rendered by Elder Leonard A. Higgins, accompanied by Sister Dora Bitton. The speakers were President David E. Randall and Elder Leonard A. Higgins. A rich out-pouring of the Spirit of the Lord was present at all the meetings. Sister Elizabeth March was set apart by President Randall as second assistant in the Sunday-school.

DIED.

VOET.—Eda Voet, the daughter of Mr. and Mrs. Johanus Voet, November 11th, 1919, in the German hospital at Dalston, London. She was born, January 10th, 1910, at East Ham, Essex, England. The funeral was conducted by President James Gunn McKay, who also dedicated the grave in the Tottenham Park Cemetery.

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